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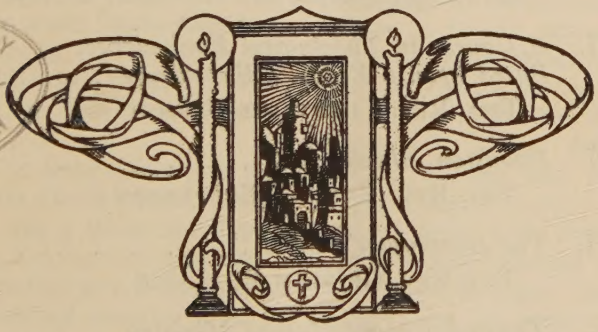

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Concerning Some Changing Phases of American Preaching

The Editor

THE Editor has undertaken to speak to the Bethlehem "ministerium" about these changes. They (the "ministerium") are a gracious group, and they deserve one's best. One phase of American preaching which, if it has changed at all, has changed for the better, is the irenic spirit of ministerial gatherings. They greet one-another warmly, listen patiently to what they probably already know, criticize considerately and show mercy and cheerfulness. There have been exceptions. The Editor was asked to speak before a ministerial group at the peak of the Fundamentalist controversy, with the warning, that without great care he would kindle dangerous controversial fires in the city of Brotherly Love. He does not remember what he said—but the fire department was not called out.

The theme is at least challenging and timely. It deserves a book someday, based on records; or else a thesis for a post graduate degree. For there is surprisingly little literature dealing with it specifically. What is here sketched owes far more to the cherished memories and associations of a half century in the Congregational fellowship than to any research.

* * *

Actually if one adds up all the changes, major or minor, in preaching during the last 50 years, they do not come to as much as one would expect. Preaching has been preaching, not essentially changed in method or message, for 2000 years now. If any thoughtful member of St. Paul's congregation were now comfortably seated in any American church, the comfort of his seating might astonish him more than the novelty of the sermon. When the sermon had been translated to him, he would probably say, "Why St. Paul told us that." The message content of American preaching has continued unexpectedly unchanged—basally orthodox, using orthodox in a spacious way—since colonial preaching began. The sermons are shorter and the churches are warmer —but otherwise—sermons deal age after age with the same human nature and situations which for all their changes repeat themselves.

* * *

For more than 200 years American preaching was dominantly evangelistic. It sought to convict and convert sinners, secure definite religious experiences which could be confessed, and recruit church members. The revival was the focus of evangelism. When the forces which brought Puritan and Pilgrim to New England began to spend themselves, new forces needed to be brought into action and preaching reflected that need. Jonathan Edwards began the "Great Awakening" with preaching strangely compounded of pity and terror. John Wesley and Whitefield furthered the movement on both sides of the Atlantic, each with his own method and message, but the results were the same. The "revival" followed the migrant across the continent and carried with it hysterias, morals, churches, schools—and a civiliation. It kindled strange fires in the forests of the frontier.

It created the fugitive and the enduring in hymnology, it modified theologies and left a tradition which church historians have delighted to explore and secular historians curiously neglected. Its in-

fluence upon American preaching needs no amplification here.

* * *

Horace Bushnell supplied American Protestantism generally a creative conception which has gradually changed significant areas of its church life and supplied preaching with a new mandate. He offered Christian nurture as a substitute for an evangelism which was wearing itself out. Christian nurture had been the open secret of the immemorial continuities of Latin Catholicism, and the Anglican church had adapted it to its own order. Christian nurture, as presented by Horace Bushnell, profoundly modified the relation of the church to society, gave a new significance to Christian education and a new meaning to the old prophecy "a little child shall lead them." Neither John Calvin nor Jonathan Edwards has ever known what to do with a little child.

* * *

The long course of American revivalism found a fine and more or less final fruition in D. L. Moody. He had everything. A great movement could have asked a no more fitting culmination in a wiser and nobler life. Revivalism by no means ended with his death, but he himself, in the Northfield Schools, anticipated a changed order. In addition, psychology had become curious about conversion, and the mystery of the wind which bloweth where it listeth began to be diagrammed.

The impact of all this upon Protestant preaching would in itself have dated an epoch but it was coincidental with the impact of "evolution" and "Higher Criticism." Very likely the thoughtful layfolk of a religious turn of mind were more disquieted by evolution than by "Higher Criticism," which was a mysterious and provocative phrase. They could understand "evolution" after a fashion and they did not welcome its supplying us humans a Simian ancestry, and its fundamental disagreements with the book of Genesis. At any rate the conflict between science and religion was on again and engaged the pulpit. It was an almos age old conflict as White has told u but its rekindled fires were happily onl figurative. Preaching shared all this an found itself with a wealth of materi hot to the touch. Gladden called the que tions involved "Burning Questions"—an they were. They have not yet burne themselves out. The reconciliation be tween science and religion is a proces needing endlessly to be reviewed.

* * *

"Higher Criticism" was something els The very name was puzzling. It involve the historicity and authority of the book of the Old and—eventually—the Ne Testament. It was revolutionary in i results. The vanguard of an invading ho came in between the 40th and 41st Cha ter of Isaiah. The bearings of Isaiah upo the Gospels made the faithful extreme sensitive to the iconoclasms of criticism Not that all this was new to the schola It had long been in action in German but it reached America slowly. The po ular religious mind in America did n like their Bibles printed with multi-co ored inks with cryptic labels anymo than they liked a Simian ancestry. It w too much at one time—evolution an Higher Criticism—and preaching reflecte it all. Working adjustments between th new and the old were not accomplishe without alarms and excursions and som famous heresy trials, but it furnishe memorable chapters in the history o preaching and our younger theologian began to go to Germany.

* * *

The "Social Gospel" came next. M like Gladden and Rausenbusch and othe felt the inadequacies of our social ord and believed that there could be a should be a Christian social order, who frontiers they traced. The Bible was r examined, this time not for "J" and "E but for the social message of the prophe and the social implications of Jesus' Kin dom of God. They were, on the whol conservative pioneers. Washington Gla den urged cooperatives, and profit sha

ing in industry. Those who felt the power and appeal of the "Social Gospel" found it more difficult to implement it and give it working form—which may be the reason, amongst others, why it is now soft-pedaled. But it released forces which continued in action and did the ground work for legislation which has gone far toward furthering the Kingdom of God, though the men who passed the laws, mainly under pressure, may never have heard the phrase.

* * *

The First World War brought into vivid relief, for sensitive Christian consciences, the deep gulf between the fundamentals of the Gospel and war. But on the whole preachers "presented arms," and proclaimed a holy crusade. (God wills it.) There were exceptions of course, but in general the pulpit went with the popular passion—and in some cases fanned it into a fierce flame. It is far more difficult to appraise the influence of the Second World War upon preaching. There was certainly less "God wills it;" and there were significant areas of silence. It is equally difficult to characterize the outstanding phases of American preaching since the last "World War." Both the war and its aftermath were accepted by the pulpit generally, and preaching sought to strengthen the national morale. But the confusions went silently deep. This can be noted: After the "First World War" the sorrowing turned to the "spiritualist" —after the "Second" to the psychiatrist.

* * *

The "new orthodoxy" reflected and reflects this confusion. It is difficult to characterize. Possibly it is the result of disillusionments as much as anything else. It discarded the social interpretation of Jesus' Kingdom of God. It almost satirized the optimisms of the earlier messengers of the Social Gospel. It created its own vocabulary and naturally appealed to a young and perplexed generation. Its notes may be widely heard in their preaching, but one may venture to believe that it has had little popular appeal.

But preaching about how to stop being afraid and how to make the most of oneself and kindred themes has had a great popular appeal. It is really the "new thought" of a generation ago re-vamped, but it suits the temper of the time. And our theological schools are offering its courses. Naturally, theological education has tried to suit itself to changing phases of preaching, whose influence it would be possible to trace through the changing curriculae of our institutions which educate young men and women for the Christian ministries. The influences have been reciprocal. The more adventurous preachers have challenged the institutions to more varied courses: the newer courses have trained a changed type of preachers and teachers.

* * *

Finally—or next to finally—these changing emphases of preaching have left their residue of influence and have supplied the preacher with a richer and more varied sermon material decade by decade. They have created or enriched their own literatures and left them as hall-marks on the shelves of ministers' libraries. When they seem to have disappeared they have really gone underground—or better "flowed"—into the vast current of Christian tradition.

* * *

Or else—and this is a point to be noted —they have been by-passed as our great arterial highways by-pass cities and towns. There are so many things to preach about that, if they remain there "Burning Questions"—in a preacher's suspense account —he can simply preach about something else—there is always something else. This, the Editor thinks, explains many shifts in preaching. He would not say "escapes" —but . . .

* * *

But, pray do not by-pass Thanksgiving. Our troubled time needs a vast and reassuring vision and a faith which cannot be by-passed. That amongst other things is what Thanksgiving is for.

Our Newness of Life is in Christ

Mrs. Elizabeth Beckwith

Amherst, Mass.

MANY of us come to a time when we wonder if our days of creativity are over. Some men who have served long pastorates in one particular place or preached innumerable sermons throughout the years often come to a point where they feel themselves to be drained quite dry. A housewife can go on in her accustomed round of duties and in the routine relationships with family and friends for just about so long, — then she, too, has a feeling of being completely spent. I think most of us come to this point at one time or another, — some of us reach it many times and yet manage to get a second or a third or a fourth wind and still keep on. The cycle of endurance or creativeness or strength or whatever you may want to call it varies with individuals. But most of us admit that such times do come and some find such a period more, rather than less, difficult to meet as life goes on.

I think it is a great help to realize how alike and how average most of us are, and how much a part we are of the whole race of men and women of past ages as well as of the present. When the psalmist wrote in that ever-loved and most familiar of psalms, "He restoreth my soul," I think he had in mind just such a period of "being drained" as you and I experience. The man who prayed that a clean heart might be created within him and that at the same time his spirit might be renewed is easily recognizable as one who is both conscious of his sinfulness and inwardly tired. We use his words many times ourselves because they express exactly how we feel.

There is a note of positive conviction that rings very true to the experience we see testified to in other ways also in the New Testament. In one of his sermons Peter speaks of "the times of refreshing that shall come from the presence of the Lord." Paul writes to Christians that they should walk continuously, he appears to mean, in newness of life. Later, to another group, he asserts strongly that if any man is in Christ he indeed *is* a new creature. And through all that befell him, trials and temptations, shipwreck and personal relationships that were involved and difficult, ceaseless travelling and much mental productivity, Paul kept a fresh and zestful spirit to a remarkable degree.

So we identify ourselves with our fellow-Christians of all the ages. As Christians we have a source of life-giving power that is not possessed by those who do not look to God for help. And as we think the whole problem over, as we try and face ourselves honestly and realistically, and as we seek to have a sense of perspective in all our evaluation of ourselves and our spiritual circumstances, past and present, we cannot help but come to certain conclusions. We do not often share our findings with others or they theirs with us. Books are written without number but we cannot read them all. So as a very average lay-person who has, I think, more than the average number of very rich friendships in the spiritual realm, I would like to try and express what continual newness of life in Christ means to me.

For I have had to think this matter all through. Three things in recent years have hit me very hard and to my amazement each has resulted finally in joy. Though coming from quite different directions each has taught the same les-

sons. It seems as though one would learn! If we are knocked down hard enough we become helpless. I am sure this is not necessary for all but it is the only way some of us learn that it isn't Christianly allowable to think we are self-sufficient or even that our church or our religiousness is sufficient. Only God is sufficient. We don't have to have feeling about Him—the remarkable thing is that He can give succour to us when we are in physical pain that cancels out all emotion, when we are in anxiety that makes us devoid of any response, or when, through very contrition, we cannot so much as lift up our head before Him. God *is,* and faith can grip us; which is much more important than too much striving on our part.

So I think one thing we have to learn is to have a certain passivity before God. As frozen ground lies under the rays of the sun, so must we, at times, be passive in His presence. Gradually the iciness within us will melt and life will begin to stir. But in order to have this happen I think there has to be a *will* to quietness. We cannot simply day-dream or vegetate or be sinfully lazy. "My soul, wait thou upon *God.*" "They that wait upon *God* shall renew their strength." "O rest in the *Lord*—wait patiently for *Him.*"

In order to have a really beautiful flower from a bulb, the bulb must be put in darkness until there has been time for roots to grow. It may be a trite analogy to say that we must be rooted and grounded in faith in God if our own spirits are to break forth into any kind of flower. But I think we would all grant this fact to be true, — and also that times of darkness, when the light of God's countenance is hidden, are spiritually necessary. Growth of various kinds must take place within us. There is balance, there is artistry, there is an individual kind of loveliness and strength in *everything* that grows—including the human spirit.

Sometimes we seem to go ahead through the active waters of life with the short, quick strokes of a good swimmer. At other times we may, deliberately, though strong within, let ourselves be inert and go with the current. It is the latent power, the potential energy to press hard if we need to, that is important.

But to abandon ourselves to God in the experiences life brings to us is important, too. A tree gives itself over to the wind insofar as it can. In a storm dead branches are broken off and swept away—live branches become sinewy and strong—the trunk actually leans with the wind. Leaves aren't important and flutter away. Only the tree itself matters, and the roots that drive deep in the soil.

So through the trials of life and our meeting of them we become individual in the way God intends. The earth around our roots may be dry and packed down hard by physical weariness and monotonous routine. Or it may be watered overmuch by our tears, evoked by human grief. Or the sunlight of joy may dance about us. What matters is our knowledge, spiritually factual, that we are held by God—that He is unbelievably near us, and that we, amazingly, are His.

So I find my refreshment in God, as have countless others before me,—as do countless others now. The well of Christian joy is much deeper than I thought. Prayer is more than a word or the name for an experience. Prayer is all the words of love my soul can utter for others or of need for myself. The Sacraments, rich gifts so sparingly used in our churches, withheld by such little knowledge of man's abiding hunger, give life to me. The real presence of Christ in His Sacraments is beyond all words to tell. For He has not left us comfortless —He comes countless times to us and abides in us. Since He abides in us we are eternally alive, — whether we wake or sleep, whether we "feel" mentally creative or physically worn. And as we have faith in Him and in His resurrection, we will have new life in a perpetual Easter dawn.

When a Denominational Secretary Goes Ecumenical

The Rev. Fred S. Buschmeyer

Department of the Ministry

THIS article is offered (at the suggestion of the Editor) as a supplement to our growing body of interest and experience in ecumenical problems and possibilities. It does not emerge out of a theory, but out of the fact that last Spring I spent a couple of months in Europe in the pursuance of professional responsibilities which in one way or another had bearing upon what is commonly called the ecumenical problem. In its simplest expression the ecumenical problem might be described as the problem of discovering ways in which we can make our ecclesiastical forms and programs throughout the world fit both the spirit of the New Testament and the need of the contemporary world for a leadership that status-quo Christian churches do not seem to be able to produce.

The three reasons for my being in Europe were my obligations; first, to pay a pastoral visit to our Congregational Christian chaplains serving with the Armed Forces in the European Theatre; second, to represent our denomination at the Dedication of our new Fellowship Center building in Chambon-sur-Lignon, in southern France; and third, to serve as a delegate and discussion group leader at the St. Andrews meeting of our International Congregational Council.

The most obvious point at which to start my ecumenical observations is the St. Andrews meeting of our International Council. A little background information and observation may not be amiss. Congregationalists from Britain and America have been meeting together approximately once in a decade since 1891. The Second World War disrupted the contemplated 1940 meeting, and the first meeting of the World Council of Churches was held in Amsterdam, in 1948, before our first post-war International Congregational gathering was held in Wellesley, Massachusetts, in 1949. The first meeting of the World Council revealed something very significant for churches of the "congregational" or "gathered" order. It revealed the fact that churches of the Episcopal, Lutheran, Presbyterian, Methodist, and Greek Orthodox, orders have world-wide ecclesiastical structures through which, in theory at least, the "mind of the people" can be made clearly articulate at an ecumenical gathering. It revealed the contrasting fact that it was not nearly so easy for churches of the "congregational" order to speak a clear word for the fellowship they represented. But perhaps the most ominous revelation was the fact that the churches gathered together at Amsterdam were not of a mind to give any serious ecclesiastical attention to the scriptural and spiritual authority lying back of the "gathered" church, in contrast to the churches which had more obvious structural or authoritarian unity. Here was a flag of warning, indicating that if congregationally organized churches wanted to speak and get a hearing in organized ecumenical circles they would have to be prepared, first, to speak out of more "community" of understanding; and second, to be ready to offer a more clearly articulated theological foundation for their form of churchmanship.

These needs were in the minds of many at our Wellesley meeting in 1949, but the overwhelming mood of Wellesley was the sheer human joy of direct fellowship among people who had felt very close to each other in spirit and concern during

the terrible war years, but who had either never met before, or had not seen each other for nearly twenty years (the last International Congregational Council meeting being held in Bournemouth, England, in 1930.

This is the background for the theme of the St. Andrews meeting in June of 1953, "Congregational Churchmanship."

A preliminary study booklet was prepared under this title by a committee headed by Principal Duthie of our Congregational College in Edinburgh. Brief chapters, with appended bibliographies, were presented for the study of Council delegates in preparation for the topics to be considered each day when the Council convened. These topics were: I. The Foundation in Christ; II. Congregational Churchmanship: in the Local Church, and in its Representative bodies; III. The Place of Congregationalism in the Universal Church; IV. Church and State; V. Reconciliation in Christ.

At St. Andrews these topics were to be developed first, by one or two addresses at a reasonably early morning session; second, by an hour and a half discussion period in which the membership of the Council would be divided into discussion groups of not more than fifty people, and in which it was hoped that we would discover both our points of diversity, as congregational groups coming from many lands, and our points of common understanding and agreement. In the afternoon the group leaders and group reporters were to meet with a panel of experts, to report the experiences of the morning, and to give the panel the background material out of which they could bring each topic to focus before the whole Council at the evening session. Out of these plenary sessions would come eventually The Message which the Council would send back to the home churches. Of course all the courtesies, formalities, laymen's meetings, lay-women's meetings, ministerial seminars, and special addresses, would be built around this fundamental study structure,—to say nothing of the fact that the famous Golf Course and many attractive drives up and down the sea coast would naturally occupy the afternoon hours when all save the leaders, reporters, and panel, were free to choose their own activity.

The morning addresses were all of a very high order, though the fact that at least five out of eight were delivered by theological professors, already prepared by years of theological study to delve deep into the historic backgrounds of the extremely significant and complex topics, left many of the lay-people wondering what it was all about.

The ingredients presented to the discussion group leaders when they met with their respective groups gave promise of some kind of an ecumenical surprise dish. Let me bear my own witness. The group to which I was assigned included persons from England, Scotland, Wales, British Guiana, South Africa, Canada, China, New Zealand, Australia, and the United States, as well as fully participating visitors from the Evangelical Churches of the Rhineland in Germany, from the Evangelical Covenant Church is Sweden, and from the Remonstrant Brotherhood in Holland. The questions thrown to us for discussion were of this nature:

> "Jesus is Lord": what does this mean for the life of the local church and for our relationship with other communions: does it justify the existence of congregationalism as a denomination?
>
> What are the marks of a true church? Do we understand and practice evangelism as of the essence of the life of the church?
>
> Is it important that we continue to bear witness to the church as the community of Christians, i.e., of men and women committed to God in Christ?
>
> Can the conception of the rule of Christ in the Church meeting be extended to representative bodies?
>
> As Congregationalists we claim to be catholic in faith, continuity and universality. What elements in our

tradition and life express this catholicity? Do we require other elements?

Is Baptism necessary?

To what extent can Congregationalism live in the context of a United Church?

To what extent are the difficulties we feel about re-union the real ones, i.e., how far are we swayed by what has been called "The non-theological factors?" How far are we held fast by custom rather than by conviction?

What are the respective limits of Church and State? How far can the State be Christian, and at what point should the Church refuse to obey the State?

What is the ultimate solution of the Colour Question? Is segregation necessarily unchristian?

There is a gulf between the church and the secular world. How can we bridge this gulf as bearers of the Gospel?

At what points in our divided world can the church most effectively exercise its ministry of reconciliation?

Out of such questions, presented to such a mixed gathering, some ecumenical surprises were bound to come. And they did.

Needless to say, however, when the smoke of battle had all cleared away, and after the panel and an Editor had spent long hours in other probably smoke-filled rooms, there emerged from the Council a Message To The Churches which reads very smoothly and has the proper emphases to be published and spread abroad for the edification and encouragement of all ecumenically hopeful brethren. But I am afraid that The Message bears the same resemblance to the lasting impressions gained in the intimate and frank discussion of the smaller groups, as a hand-retouched and tinted photographic portrait often bears to the living person who sat for the portrait. I do not mean to sound either critical or cynical. The Message to the Churches is an excellent document worthy of the most careful study. I mean only that for me the most significant realities of the problem and progress of ecumenicity at the grass-roots, as revealed in the free give-and-take of personal discussion, are much better guides to an understanding of where we are, and indicate much more clearly some of the things that need to be done, if we are so to adjust our ecclesiastical institutions and habits as to make it possible for the saving power of the Christian Gospel to be brought more effectively to bear upon the tensions and inadequacies of our contemporary world.

Remember, for instance, that the questions presented for discussion were dealt with by people some of whom have lived through the last thirty years of German history; some of whom have lived through a similar period in our missionary endeavor in China and into the period of Soviet ascendancy; some of whom live daily in the presence of the gulf between the church and secular society as it exists in so much clearer delineation in England and on the Continent than it does in America. Remember, also, how "freedom in the Gospel" has tended so easily and universally to be interpreted in terms of local and personal preference, not to say precedence, of cultural and economic habit in the development of the forms and programs of our Churchmanship, to the neglect of the message and new life in Christ which lie at the heart of the Gospel.

In other words, St. Andrews seemed to me to be a denominational reproduction of what happened at Amsterdam in connection with the first meeting of the World Council. We came together with a much greater assumption of "unity" as a fellowship bearing the same name, than the human facts warranted on closer examination. Again, I do not view this fact with cynicism, for the final point is that when we met in full and frank personal encounter we discovered that deeper than all our personal and structural differences or diversities there is a common bond "in Christ" which too often we have pushed into a secondary

place of importance and which too frequently we have failed to cultivate and make explicit in both the message we have preached and the methods that we have lived by in our various geographic areas.

At St. Andrews, in one discussion group at least, our first studied effort was to make sure that every "national" group represented had an opportunity to bear its own witness of reaction to the questions propounded, with the fundamental assumption that each spoke out of his own intelligent, honest, Gospel-motivated, experience. The diversity of testimony as to local experience and point of taking hold of a given problem was far greater than most of us had been prepared to expect. Real as was our amazement as to how differently Congregationalists could interrupt their churchmanship, I am not wishfully trying to emotionalize our possible unity, however, when I say that just as real was the respectful hearing granted to everyone present, and that I am sure that we parted not only greatly sobered and even encouraged by the fact that when we trace our "freedom in the Gospel" to its historic origins, and seek to undertake the disciplines necessary to keeping a knowledge of this "point of beginning" at the heart of all our Churchmanship, there is a solid and experiencable "fact" upon which to reconstruct our churchmanship, both within a given denomination, and, by the very fact of our common "point of beginning," in our efforts to achieve a greater community of witness among denominations in the present world situation.

In terms of Congregationalism, the "gathered" church, and the World Council of Churches, I would say that there is reason to believe that from now on Congregationalists will be better prepared to give theological expression to the foundation stone of their churchmanship through the phrase that has been common to the heart of the Christian witness from the first century to the present, namely, "Jesus is Lord," not only over His Church, but over the world.

On this foundation, I would hope that sometime in the not too distant future the International Congregational Council (and for that matter every other international denominational gathering) might hold another meeting at which questions of the following type might be grappled with, in candor, with full theological seriousness, and with a deep sense of obligation to the Gospel which lies back of all our varying forms of churchmanship:

"At these points we feel that as churches and as a denomination we have implemented or expressed our theological first-premises effectively."

"At these points we feel that we have failed, or are troubled to know what should be done."

"At these points we are convinced that we need guidance, education, and training, if we are to express the best of our churchmanship."

"At these points we are now ready to develop a common Christian witness with others whose churchmanship, also, is founded upon their knowledge and experience of the new-life in Christ which is the heart of the Gospel."

Out of such honest self-searching of our actual day-by-day church life and experience I believe we can begin to develop an ecumenical churchmanship that will not only have meaning for the man and woman in the pew, but will have practical and saving relevance for the world of our day.

I ought not to close my comments on St. Andrews without giving you a sampling of the off-the-cuff, curbside, comments of delegates as they met informally on the street, at meal time, or in little groups after lectures.

"Organic union of churches as seen today is nothing else but the lamb lying down inside the lion to change its constitution."

"Not all people are made in the same mould, some are mouldier than others."

"There are 250 delegates attending this assembly, 249 of them don't know

what Congregationalism is and they won't listen to me."

"All delegates seen smoking cigars are either from the USA or Holland."

"There is no heresy in Congregationalism for we are all heretics."

"The one word common to all languages would seem to be, Amen."

And since I have been so analytical in my own reporting perhaps it would be qualitatively advisable for me to give you excerpts from the comments of the two German Professors who were meeting for the first time with our Congregational group.

"If I were a poet I would write a poem about this Conference. Blue sea, clear skies, green lawns—and in the midst of them friends who are so dear that I cannot find words to express all that they mean to me! But there are also meetings, above all panel meetings and also great public meetings in which I have learnt to understand what Congregationalism really is, and the significance it has for me. When the meetings are over and the luminous darkness falls, in a quiet corner there is a good talk with friends, and profound subjects are discussed in frank and intimate fashion. Men and women of different nations broaden their horizons when they talk together. A week ago they did not know each other, but now they are firm friends. These friendships will be cemented in days to come, and I hope that many of those whom I have met will soon cross the Channel and travel the Rhine and see me in Speyer."—Dr. Carl Schneider.

"What a fine place is this city! It combines history, culture and stillness and brightness, not to speak of being situated at the seaside. I have a fine view of the sea out of the window of my room.

"I have been very much impressed by the lecture of Dr. Visser 't Hooft, in the same way by its contents and by the personality of the speaker. The talk made evident his wide views, his experience, but most of all his heart. How well he knows that Jesus is Lord, and that we have to work for His Kingdom. Of course I have been much interested in what he had to say about the refugee problems. We have so many refugees in Germany and different kinds of them. At first they came from Czechoslovakia, from Poland, East-Prussia, etc. Now there is the new wave of refugees, as it is known, from the Eastern-zone. (They could no longer bear being deprived of their inner freedom.) A special concern amongst them is the so-called 'non-recognised' refugees with regard to the lack of documents or witnesses showing that really they were in danger of life or imprisonment.

"We are at the beginning of a new age. Perhaps in Germany we feel this more than it may be in other parts of the world. This new era has not yet been given its true character and we are responsible for it. I am sure that the lectures given at this International Congregational Council and the deliberations following them will prove to be a great help so far. First of all we have to proclaim the infinite love of our God. But also we have to make real the exhortation of St. John in his first Epistle: 'We know that we have passed from death into life because we love the brethren.'" —Dr. Hans Wedell.

Perhaps a few observations drawn from other parts of my European visits may throw other rays of light on the ecumenical problem and promise.

In visiting all eleven of the seminaries in which Congregational ministers are trained in England, Scotland, and Wales, I found that both the student bodies and the faculties are much smaller than those in the interdenominational seminaries in which most of our Congregational Christian ministers are trained. It was obvious that they spend much more time on the classics of Christian tradition, and much less time upon sociology and "Practics." It was also clear that on the whole the Minister is regarded with far less honor by the community at large than is the case in most American communities. This is reflected further in the fact that the average salary for a Congregational minister in Great Britain is not over £450 ($1260) per year.

In France the churches of the Reformed Tradition, though small in number, are frequently bearing a "community" witness that is both theologically grounded and socially significant. Our own Fellowship Center in Chambon is a kind of pilot project pioneering what I believe is the frontier of our Foreign Missionary endeavor for the future; namely, an international mission of fellowship in which Christians of various nominally Christian countries will help each other to bear more significant witness as a leavening influence in the total life of all these nations.

This is the nature of our own Congregational Christian work in cooperation with Waldensians and Methodists in the Naples area of Italy, where pilot projects are forcing local governmental officers to face social and human welfare responsibilities that really belong to the State, and which are not being taken hold of by the Roman Catholic Church.

In Spain the Protestant churches are a very vigorous minority operating completely "under wraps" because prohibited a free and open existence by the Government; but they possess a virility and a distinctive consciousness of Christian community which if possessed by our free American churches would go a long way toward making us practically as well as theoretically Christian. Their greatest wonderment about American Christians at the moment centers in our relatively quiet acquiesence in the matter of our Government doing business with Franco on the simple basis of military expediency.

In Germany, also, it is significant that it has been the Christian Youth of the Eastern Zone who in refusing to knuckle-under to Soviet lures and inducements have shaken the Soviet confidence, and have encouraged the workers to demonstrate against Soviet domination. It is also a hopeful sign of a new social consciousness in the traditionally textually-centered churches of Germany to see the vigor with which they are taking hold of the East-Zone refugee problem, as well as the problems of domestic dislocation and maladjustment growing out of the destruction and defeat of the last war.

In our American Chaplaincy services in Europe it is somewhat surprising to find that some chaplains are ministering to larger civilian parishes overseas than they did at home, though it must be confessed that the life of an army of occupation, eight years after the war is over, is not the kind of experience to boost the general morale or the general morals of either the occupied or the occupying peoples.

It is interesting to note that Holland is the only land I know of where they are producing more trained ministers than they have need for in their own country.

In summary, let me say that my overall ecumenical impressions are four. First, when we *act* "in love of the brethren" through personal contacts or through church programs of relief, fellowship, and concern that reach across national boundaries, we are doing something of enduring significance.

Second, when we meet in ecumenical gatherings to wrestle with problems of theological conviction and expression, we are dealing with a "must" of any working fellowship of organized Christian groups, even though most lay people and local church ministers are not touched in any practical way at the present time by such meetings and discussion.

Third, we need more local church understanding of our own historical and theological foundations if we are to engage in intelligent discussion of world Christian problems and possibilities, and if we are to bring a worthy contribution to "the ecumenical movement."

Fourth, as we meet and become better acquainted with new religious groups, we must learn to expect and rise above innumerable initial irritations and wonderments growing out of the cultural and ecclesiastical differences that mark Christian peoples living in different parts of the world or in different ecclesiastical environments.

Kierkegaard Is Not for All

The Rev. Fred Smith

Ellis, Kansas

IN my third exploratory reading of the article in THE MINISTER'S QUARTERLY for February, 1953, on *Kierkegaard and the Protestant Pulpit,* I found it imperative in the interest of clarification in myself plus the further interest of conveying counsel to others to put pencil to paper. As follows.

Having thought the topic through as presented in the aforesaid magazine in the enabling light of many other evaluations of this self-styled "genius in the market town," I followed the usual modern habit of placing my consummating and final thought of all my thinking at the head of this title, "Kierkegaard is not for all." In the recording of that title I saw, intuitionally, that what spelled clarification to me might very well prove counsel for others. More specifically should it be noted that this is altogether true, with exceptions that do but prove the rule, that Kierkegaard is not for any pulpit. At least, not for a steady diet. Let us see why.

In passing let it be granted that for certain slanted anti-Hegelian Protestant philosophers Kierkegaard seems to have profound value. Not for one moment *sub specie eternitas* would I deny them this comfort, provided they do not infer that we who find all the intuitions which Kierkegaard gives to men in anguish can be garnered in other and less excruciating fields. On the contrary, neither let it be denied for one moment *sub specie eternitas* that one who places Kierkegaard on the shelf does not by that act consign himself to the outer conserves of Nothingness, or to use a word I love to hear Paul Tillich say: meaninglessness. Kierkegaard to the Kierkegaardians, but as for me and my co-believers we have other philosophers to read.

Listen therefore to the existential fact served up to me in an episodal experience some time ago. I was walking through the rooms of an Art Institute indulging my esthetic soul. To my non-Kierkegaard viewpoint I was on the heights, far removed from the animal stage which, according to Kierkegaard, is but one remove from the esthetic level in man. Archepenko's sculptures were being given a special exhibit as also were the works of a well known Middle West artist. I had given Archepenko's exhibit a close study. Suddenly I came upon his study of "Torso in Space." "In space," mark you. Here was an artist at home in the Einstein universe of relativity. I could have danced for joy, which is other than the esthetic low level pleasure known to Kierkegaard. But something other caught my attention. Three well known artists of the Middle West were approaching the room. One of these was the artist whose works were being given a special showing along with those of Archepenko. Quickly and silently I moved into the area of their conversation as they walked from one room to another viewing the works of the artist painter. As they passed through the room given over to Archepenko one of the noble three, sweeping the room with a Virginia Woolf focused view, said to the other two: "There is nothing here for us."

Whatever it was that the artist meant by that sentence I do not know. To me Archepenko was more than wonderful. But for the three famous artists: "There is nothing here for us." So felt I when,

a month or so ago, I saw, in a college library, some twenty or more of Kierkegaard's works, "There was little in them for me." Not that I had not given them more than a glance. I had, and found my second impression but confirmed the first. Yet, in other days, in other ways, under Milton's encouraging word, incentived by Spengler to explore the space-time continuum made apprehensible by Einstein in a universe of galactic magnitude, I had found "how charming was divine philosophy." But Kierkegaard would have me company with anguish and DREAD. But I had met a better counsellor than Kierkegaard years ago, who interpreted the way of the Christ better. Where Kierkegaard would have us groan, this counsellor would have us sign:

Spirit who makest all things new,
Thou leadest onward; we pursue
The heavenly march sublime.
. . . . . .
Darkness and dread we leave behind,
New light, new glory still we find,
New realms divine possess.
(T. H. Gill. 1865)

Philosophically this has been expressed in prose by Ralph T. Flewelling when he tells us that this age needs more than a religion which is but "a nervous revamping of Kierkegaardian Judaic theology in a desperate effort 'to save the faith once delivered,' and at the same time to remain blind to the revolutionary character of the teaching of the Hebrew prophets and the Christian Gospels."

So, to the young inquiring parsons-to-be not yet the full fledged philosophers you hope to be, bemoan not your fate or your faith if you find that Kierkegaard is not for you. You are not without company. This seeming loss of Kierkegaard might turn out be your gain. By taking the bend of the road that leads from Kierkegaard you will find that you have chosen to walk on your feet instead of standing on your head, as Kierkegaard would have you do.

I speak here with regard to the anomalous position which Kierkegaard takes with regard to the esthetic in life. F. McEachran evaluating Kierkegaard's "theory of the levels of personality" tells us that for Kierkegaard "above the pure animal stage, the lowest level on which man can live, is the esthetic, which means a life devoted entirely to the satisfactions of the moment, the sensual and sensuous delight of sex and art." Apart from the defective concept of the esthetic surely Kierkegaard should be taken to task for placing the esthetic on this lower level. That is why I asserted above that Kierke- is an upside-down philosopher.

Not that there is something to be said for this viewpoint, if not much for the concept. A wise Sunday-school teacher, some many years ago, introduced me to this viewpoint. He recommended that, on occasion and at the proper place, it was a good thing to stand on one's head and view the horizoned landscape from that angle. It was a wise suggestion, as I know from trying it. But not as a permanent attitude. Little did I know then that my teacher was playing John the Baptist to Kierkegaard.

Summing up I would advise most preachers, if they feel a necessity to study Kierkegaard to have a care how they take him into the pulpit, not alone for his peculiar attitude to the esthetic but also for his strange suggestion of leaping from level to level. For my part I prefer T. H. Gill quoted above. Then too I have found better avenues of approach than through the agonizings of a sick contemplative. But this is another topic. Suffice it that in this brief article I have made the point clear that there are ways of capturing Kierkegaard's spiritual insights without having to be affected by his melancholy, on the one hand, and his defective theology on the other.

A Day in the Floating Parish

Chaplain Frank M. Weiskel, USNR

Formerly minister of The Vernon Heights Congregational Church Mt. Vernon, N. Y.

Mr. Weiskel has been recalled to active duty with the Navy and is at present serving with the Military Sea Transportation Service, Atlantic Area, as a chaplain on troop transports. He has crossed the Atlantic twelve times and has been in the Mediterranean area as far as Istanbul several times. He is being released to inactive duty in August, 1954.

THE day starts early in the floating parish. It may be as early as 5:30 A.M. The chaplain seldom needs an alarm clock to wake him for he is usually awakened by the troops as they are lining up for morning chow outside his porthole. In warm weather someone is likely to shout in through the porthole some gentle morning greeting such as, "Get outa that sack ya lazy such-and-such!" Even if he wants to sleep there is not much chance after that. By 7:00 A.M. the first devotional service is held, usually a Roman Catholic Mass, if there is a Catholic Chaplain on board, or at least a daily Rosary Service conducted by a Catholic layman. Protestant devotions are held after breakfast and they may range from the high liturgical service of the Protestant Episcopal Church complete with daily communion to the arm-waving, gospel-singing Baptist service. If he is fortunate the chaplain will have a piano player among the troops to help with the hymns. More likely he will have to start the hymn off as best he can and sing without accompanying music. Unless he has a good voice and musical training, the hymns will be either too high or too low, but he struggles through to the bitter off-key "Amen."

After services the chaplain has to check on the various additional duties usually assigned to him aboard a ship. First there is the ship's newspaper. He must write a daily column for that, and since he is the Officer in Charge of its publication, he must see to it that it gets out daily. He has a staff of volunteers from among the troops and if they are experienced, things roll along smoothly, but more often it is a headache to get the paper out in time. Not the least of his tasks is to keep "cheese cake" art at a minimum, for troops dearly love to use the female form for decorative purposes. Next, there are the ship's libraries, usually two of them, which the chaplain operates. He has assistants who do the work, but it is his responsibility to see to it that books are ordered and distributed and returned. Of course, he is supposed to have read all the books in the library because people continually ask him what various books are about. If he is serving on a dependent carrying ship, he will have as one of his major tasks the organization of the children's program for anywhere from 50 to 150 children ranging in ages from six months to 18 years. This means that the mothers aboard have to be organized into some kind of baby-sitting schedule; toys and games have to be provided for the children, and a children's party has to be planned for the outbound and inbound voyage. In addition there is the Sunday School Class to be organized on Sunday and maybe a children's choir. The chaplain doesn't have many free moments on a dependent carrying ship.

What is left of the morning the chaplain will spend in his office attending to correspondence and the inevitable paper work. In the afternoon he does "parish visiting." This may include anything from an amble about the decks to serious counseling in some secluded corner of the ship. On a troop ship it will include a daily visit to the ship's brig where prisoners are kept. Sometimes as many as 200 prisoners are carried and they all clamor for the chaplain's attention when he comes on his daily visits. The stories they tell are amazing to hear even when "cut" fifty percent for accuracy's sake. A daily visit is made to the sick bay, too. Here in the ship's hospital he may find a mother with a new baby or a service man with a social disease. Both of them are under his spiritual care and many serious conversations are held at the bedside of a patient. Now and then he may be called to see a patient about to enter the operating room for an emergency operation. There isn't much talk then, just a prayer which often seems to be of help in such a time of crisis.

If time and space permits, the chaplain often conducts Character Guidance Lectures for troops. These consist of down to earth talks on sexual morality, drinking, and gambling. He can use very good visual aids to illustrate his points and it is seldom that men are unimpressed by the practicality of the lectures given. These lectures are especially valuable when the men are going into a foreign country where the customs are different and the restraints of home are gone. Many young men away from home for the first time are made to think twice about their behaviour because of the chaplain's talk. More than once men have come to the chaplain to talk about some point raised in the lecture or movie.

When the weather is favorable evening vespers are conducted on the open decks. This is the most popular service and there is always a crowd. The old favorite hymns are sung against the dossal curtain of the setting sun and a multicolored sea. Even the curious around the edges of the crowd soon join in the singing. Hymns like "Jesus Saviour Pilot Me," and "Throw Out The Life Line" have a new meaning when sung under these conditions and in the middle of the Atlantic perhaps a thousand miles from shore.

Not definitely scheduled, but something for which the chaplain must always be prepared, is the unexpected—the unpected question with its appeal for help and advice. There is no formal appointment in an office. At anytime of the day or night almost in any part of the ship the chaplain will be expected to answer the most profound question about religion. "Why does God allow the war?" "How come the Russians are getting away with so much, if God is in charge of things?" "How do we know the Bible is true?" "Why can't the churches get together?", etc. Added to these are the host of other problems that appear. There is the young wife who is going to meet her husband in Europe. She has not seen him except for five days when they were married and that was two years ago. She is not sure she loves him any longer. What should she do? Or, the Air Force Major whose wife left him in Europe because he drank too much, she said. Now he wants to make amends and win her back, but she doesn't believe in him anymore. What should he do? Then there is the crew member who got drunk and threatened to kill the ship's captain and ended in the hospital brig. How could he get "squared away?" The member of the Steward Department who wanted to talk about religion but he didn't want any of the "usual malarky"; the prisoner who never heard of the Gospel and was surprised when the chaplain told him what it was; the young Ensign who thought most people were "dopes" and he "hated their guts"; the doctor who kept the chaplain up one night into the small hours because of his guilty conscience over his marital infidelities and those of his wife; the delegation of war brides who came to see the chaplain about the treatment they were receiving from American G.I.'s

wives who looked down upon them. Such are the questions and problems that come to the chaplain. He must be a combination of Socrates, St. Paul and Mr. Anthony to meet them all adequately. Needless, to say he doesn't meet them all; but he does the best he can. He tumbles into his sack (Navyeese for bed) at 11 or 12 P.M. having put in a man-sized day. Sometimes he wonders whether it is worth the trouble—whether he should even have left his comfortable parish back home for this lonely, vagabond, trouble-filled life. But in his best moments he knows better. He is here to represent his church, and the church sent him here as a missionary to minister to all and sundry. It is an opportunity he will seldom have back in civilian life. Thousands of young men come under his spiritual care, and the least he can do is to remind them that the church cares for them. As he walks about decks wearing the cross, he is a symbol of the presence of religion. For the first time, often, men can see religion related to their daily lives, not relegated only to Sunday. Few of them would have the close contact with their parish minister that they have with the chaplain. Out of this intimacy of living and working together comes a new understanding of the place of religious faith in life. It is a peculiar and a different life to be a minister in the "Floating Parish," but it has its own rewards and opportunities that can match anything the solid land parish has to offer.

A Course in Theological Equivalence, Based upon a Realistic Experience

The Rev. Cornelius Fersch
Lebanon, New Hampshire

THERE is no substitute for the theological seminary; but it can be the part of wisdom to establish equivalence for those called by God to the Christian Ministry.

It is to the credit of the Reverend Frederick W. Alden that he had for some time been thinking of a way to make it possible for those deprived of the intellectual luxury of a thorough theological discipline to have the benefit of at least the "essence" of such a training—so as to be able in self-respect to take their place among the institutionally trained.

There was no mistake made when the Congregational Church people of this state called Mr. Alden to be their Conference Minister. And because it was Mr. Alden who conceived this plan of establishing an "equivalent for college and seminary degrees," and because it was the speaker's privilege to be the one to initiate the novel procedure of equivalence, when we ordain a "graduate" of this plan, tonight is a very important moment in the history of our State.

May it be said right here, that in laying out a plan of equivalence, two theological schools were studied very carefully: Andover-Newton, at Newton Centre, Mass., and Union Theological, in New York. Bibliographies and catalogues were carefully studied and scrutinized.

We arranged a total pattern consisting of a three-year study, took the various courses required for a B.D. degree, and then, on the basis of our study listed a minimum of books to be read.

To make this study worthwhile, and to give it "potential usableness," we arranged for class-room text-book study of certain outstanding books, each student

being required to outline and report his findings. The class-room discussions were based on the outlines. Then, after each four or five weeks a thesis was required. These theses were timed as to church seasons, such as Advent (Incarnation), Good Friday (Cross), Easter (Resurrection) and so on.

This same method was applied to Old Testament, New Testament, Church History, Religious Education, Homiletics, Pastoral Counselling, Philosophy of Religion, Public Speaking, Exegesis and Sermon writing.

The class met once a week for two long hours.

Of course we sought to help the students (these two were active in church work), in personal problems and church matters.

All this, insofar as one person could dare to attempt, was done with the theological seminary curriculum in mind.

A sample of how we tried to do several things at one time may be illustrated by this: We "pitted" Reinhold Niebuhr (Christian Ethics) against Karl Barth (Word of God) explaining the two levels, the upper (divine) and the lower (human), seeking to establish the perpendicular (or as we tried to call it —the transversal).

Then to give the men a philosophical touch, we studied Dr. Roger Hazelton's "Renewing the Mind." These men were able to find their existential level and magnificently apply the thoughts of three great thinkers to daily life.

Church History had to be in lecture form. We used Dr. Arthur Cushman McGiffert's texts, and supplemented his books with Richardson and others. In one case we discovered that, in the case of the Minister we are today ordaining, there was a lack of knowledge in the Mystery Cults. Since we held that he had to have such knowledge as a background for an understanding of the New Testament, and Paul and John, we had him concentrate on the Mystery Religions.

Systematic Theology was based upon Dr. William Adams Brown's "Outline" with the modern touch of Paul Tillich. I love Paul Tillich!

These men studied. They attended. And it has been delightfully surprising to see what could be done through the eagerness with which they accepted the challenge of intellectual pietism, and developed a sensible existentialism.

The philosophy upon which we based our course of study may be stated in four axioms. Whatever corollaries may be added, these are the basis of our study.

Putting the statement boldly we take that text from Ezekiel 8:12 where it reads: (I am modernizing the Hebrew.) "Mr. Preacher, and you laity—have you seen the spectacle before your eyes? The leadership seems to have lost the distinction between REALITY and imaginary pictures. Look at them! Observe their lower lips, how they droop, hanging down in facial looseness! Notice, if you will, how little power they exercise. Their authority is inefficient, for they sit in Darkness (mental), and are unconscious of the real world which they have tried to escape. They are concerned with words as show pieces, and words have become their idols. The Elders of Israel play with their pictures!"

The four Axioms are:

I. Have nothing to do with (keep away from) the absolute ethic.

No community ever resolves the inconsistencies between the Will of God and man's highest achievement. That tension ever remains, IF we seek an ethic that is absolute. Any pretense to human infinitude can end only in ruined living.

II. Never allow your abstract thinking to become the substitute for personal living.

The danger of all intellectualism among religious people is to phrase their experience in some sort of formula. The easiest thing to do is to make the formula a personal norm for judgment in the community.

Every abstract statement without its living embodiment in a consecrated love confuses as well as demoralizes.

III. Never allow yourself to equate the Bible and other writings, books or preachments, because only the Bible was intended to exalt God, and this God is active in History. The Bible is not a concoction. Critical study can have but one value, namely, to aid the student to trace an active, sovereign God as alive in History, God in our midst—in the FLESH.

The Bible coheres not because critics have said so, but because a live criticism has opened up the logic of God's Revelation in History which itself coheres and has meaning. Meaning because Jesus as the Christ has revealed that. Paul Tillich has given us a rare insight when he comments: "The ultimate concern of the Theologian is Jesus as THE CHRIST."

IV. If we take the "leap of faith," as Kierkegaard says, and enjoy the thrill of a great adventure, always remember that the leap ends not in remaining i the "everlasting arms," but where Go every time drops us,—in a real situatio It is THERE that faith has its frui fulfilled.

If Ezekiel saw in his day the foll of living on pictures, and tried to giv a temple for a real situation, is it har to suppose that a minister who is or dained should put into contemporar flesh a temple not made with hands, ete nal in eternal History?

Someone has said: "The Bible is th exposition of the uniqueness of event by which the human situation is deci sively transformed."

We are students of one Book. Ou picture is clear in a real Person, Jesu as the Christ; and as ministers we wit ness to this fact. We preach that Goo News.

Evanston Ahead

The Rev. Russell Stevenson

New York City

THE purpose of this article is to bring to your attention the issues that will be discussed at the coming Evanston Assembly. Space allows little more than an introduction of these. It is hoped you will pursue this study further through the use of the materials mentioned.

These materials may be obtained by writing direct to:

National Council Program Emphasis
156 Fifth Avenue
New York 10, N. Y.

In August of 1954 the Second Assembly of the World Council of Churches will be held at Northwestern University in Evanston, Ill. 1400 delegates, consultants, and accredited visitors will meet to transact the business of the Council and to wrestle with six major subjects. The theme of the Assembly is "Chris —The Hope of the World."

There are numerous reasons why th Evanston Assembly is of particular im portance to the Christian people of Amer ica. This is not the "first" but the "sec ond" Assembly of the World Council o Churches. It will thus be "a testing poin for this new ecumenical venture." Hav the member churches learned to gro together as well as "to stay together?" Many are anxious to discover whethe or not we are learning from one anothe within the one fellowship, and the exten to which our "togetherness" is making our witness more effective.

Second, the ministers and the laymen of the member churches now have ac cess to a wealth of study materials re lated to the concerns that will be deal with at Evanston. If properly used, they

will insure that our attention between now and August is focussed on the Evanston "issues" as well as the "event."

Third, it is of special significance that these hundreds of delegates and consultants will be gathering here in our country. Surely that fact lays upon us an obligation not only to participate, but also to listen. What words of opportunity, of judgment, and of direction must we be open to? More is required of us than housing, hospitality, and complete press coverage.

CHRIST—THE HOPE OF THE WORLD

For Study:

"The Second Report of the Advisory Commission on the Theme of The Second Assembly" (.20)

"Eschatology and Ethics" (.20)

"In such a time as this, the Church of Jesus Christ cannot but speak of hope. He is our hope, and as we have hope in Him we are bound to proclaim that hope to the world." So reads the opening sentence of the Advisory Commission's second report. Christ is the hope of the world and in this general affirmation all Christians would agree.

Positive benefits are to be gained from a fresh consideration of the Christian hope. There are today many voices that clamor for attention—they raise men's hopes, call for their faith, and demand commitment. We need to know what these rival hopes are, whether it be Communism, humanism, Islam, or democratic utopianism. What is the secret of their appeal? How can we assess their strengths and weaknesses in the light of the hope we have in Christ?

Finally, any statement of the Christian hope must demonstrate the relation of that hope to the Church's mission.

FAITH AND ORDER—Our Oneness in Christ and Our Disunity as Churches

For Study:

a) Introductory Leaflet No. 1 (.05)

b) Popular preface to Leaflet No. 1 (.05)

c) More Than Doctrine Divides the Churches (.25)

d) He that Gathereth (Report on Lund) (.35)

Why should Christians in America be especially concerned about church unity? Why study matters of faith and order?

"In America, more than any other nation, the disunity of Christians is a public spectacle. Yet the bewildering number of Protestant churches, often having buildings next door to, or across the street from one another, is so familiar a part of every village or city that it arouses no more concern in the minds of most people than does the fact that two or three competing gas stations occupy the same intersection of streets. Sad to say, there is often more friendliness shown among the workers at these service stations than among members of neighborhood churches!"

Here is the central problem that we face: we are one in Christ but we are divided as churches. Our oneness has been realized in history in a number of ways: we have known it in our common dependence on the Scriptures; in certain treasures of the Church, such as the Lord's Prayer, and in the ecumenical creeds, which we possess in common; in the various ways in which the Churches have worked together in the fields of evangelism, relief work, community services, and missionary activities; as groups of Christians from different traditions have worked and worshipped together in factories, armed services, prisoner of war camps; in such organizations as the World Council and the National Council of Churches where Christ has brought us together; in the realization of organic unity into which some churches have been led. Other evidence could be added to this partial list, evidence of a unity that we already have.

But for many Christians this is not enough. They recall our Lord's prayer, "that they all may be one," and the words recorded in the Fourth Gospel, "and there shall be one flock and one shepherd." And shall we give no heed to

Paul's plea, "I do beg you, my brothers, by all that Christ means to you, to speak with one voice and not allow yourselves to be split up into parties."

We need to face up to the scandal of our divisions. Are we divided about issues which history has since outmoded?

Further, we of the West now are confronted by leaders from the "younger churches" who refuse to take these divisions for granted, who no longer can accept the easy importation of our denominations, and who, in their contact with the great non-Christian faiths, find that Christian unity is a matter of life and death importance.

"If we believe this is one world, and that it is God's world, then His mission is one also, and demands the unity of those engaged in it."

EVANGELISM—The Mission of the Church to Those Outside her Life

For Study:

Introductory Leaflet No. 2	(.05)
Evangelism in France	(.40)
Evangelism in India	(.40)
Northcott, *Christian World Mission*	(.35)

There are hopeful signs in the exciting and creative studies that are being carried on in this field by Europeans, Asians, and Americans. As the delegates at Evanston consider evangelism, they will be laying emphasis on several points.

One, a consideration of ways and means for reaching those outside the Church's life. Are we using evangelistic campaigns merely to draw back into the fold a few who have slipped away, happy that they are "our kind of folks"? Are we content to convert a few more Publicans into Pharisees? What are we doing to reach the intellectual, the laboring man, the millions who follow after other faiths, the numberless men and women who are completely outside the Church's life?

A second consideration involves the communication of the Gospel. A teenage girl in France was heard to say as she looked up at a large figure of Christ adorning a cathedral, "So this is Jes Christ. I always thought he was som thing like Tarzan!" We are often sh off from the world, drawn inside t walls of the institution, living in iso tion and introversion. People who a outside these isolated communities a not listening. The great Christian wor are unfamiliar to them, our speech is t often as the speech of other men, v fail to communicate in both word a deed.

And third, there is a new understan ing that every member of the Chur must become involved. This means cea ing to define evangelism as a vocati limited to the clergy. The Church mu rediscover the meaning of the word lai —the "people of God" as a corpora whole. Clergy and laity *together* are t missionary people of God, a "royal pries hood, a holy nation, a people for God own possession."

"The functions of the minister a those of the layman differ within t household of faith, but neither is exem from the call to spread the Gospel. would not, indeed, be unfair to the Ne Testament picture of the Church to s that witnessing to those outside t Church's life is the peculiar 'work' o the laity, since they are, in truth, t Church in the world."

SOCIAL QUESTIONS—The Respo sible Society in a World Perspective

For Study:

Introductory Leaflet No. 3 (.0

"The American Assembly stated th the 'responsible society' represented goal for which the churches in all lan should work. While it was an unfamili phrase, it was used because the mo familiar labels (democracy, the free s ciety, etc.) have been spoiled by the use as propagandist slogans." The r sponsible society is defined as socie "where freedom is the freedom of me who acknowledge responsibility to justi and public order and where those wh hold political authority or econom power are responsible for its exercise

God and to the people whose welfare s affected by it." The value of this defiiition is that it warns against identificaion of Christianity with any given poitical or economic system.

In dealing with this topic Christians nust face up to several important quesions. What, for example, is characterstic of our present situation which makes t different from that of the last twentyive years? There is general acceptance f the principle that a minimum of state lanning and economic control is necesary; and along with this we see that complete socialization" is being rejected incompatible with democratic life.

The introductory leaflet mentioned bove raises other questions which we ave space only to mention. These are uestions which, if seriously considered, vill give us direction as to the specific ask of the Church in building for a esponsible society.

1. What is the role of the state in economic life, and its limits?
2. What is the place of the worker, the business man, and organized labor in modern society?
3. How can we further the economic and social development of the under-developed countries?
4. How can the churches come to a better understanding of the challenge of Communism—as an economic system, as a political system, as an interpretation of history and as a substitute for religion?

NTERNATIONAL AFFAIRS—
Christians in the Struggle for World Community

For Study:

Introductory Leaflet No. 4 (.05)

onvictions."

The Evanston delegates dealing with his topic will pursue their study along hree lines: a) Emergent world issues,) New patterns of international action, nd c) Beginnings of Christian action. Let us look briefly at what must be conidered under these headings.

World issues which had emerged at the time of the Amsterdam Assembly have since become much sharper. Weapons of mass destruction are being stockpiled on both sides at an increasing rate; the tensions between the Soviet and non-Soviet nations continue to mount; revolutionary changes are taking place in the under-developed areas as subject peoples demand self-government and self-determination. In addition, there are the many perplexing and unsolved problems that accompany the refugee situation.

As world issues emerge, we note the new patterns of international action that are developing. The United Nations and related specialized agencies deserve serious study by Christians. We must keep in proper balance the possibilities and limitations of the U.N. It provides a meeting place at the political level for conflicting societies so that, despite disagreement, the door is kept open. It serves to deter military aggression as in Greece, Kashmir, Indonesia and Korea. It is through the specialized agencies of the U.N. that attention is given to matters of world health, technical assistance, social and educational development, and the safeguarding of human rights. But "so long as the fundamental moral and spiritual sickness of society remain unchanged Christians must expose utopian illusions about the United Nations."

Another pattern is seen in the development of "regional institutions" which have been set up for purposes of collective security and common welfare. These include the Schuman Plan, European Payments Union, NATO and the Organization of American States.

There is surely a need for Christian action in this struggle for world community. "Among the Churches there has been a growing recognition that Christians must bring the tensions and disorder of the world of nations under the judgment of Christ, and must act in this realm because the principles involved are spiritual and moral. There is a widely-shared conviction that churchmen must try to show the relevance of Christian doctrine to the concrete issues of inter-

national affairs, to help both the statesman and the citizen to play a more responsible role."

INTERGROUP RELATIONS—The Church Amid Racial and Ethnic Tensions

For Study:

Introductory Leaflet No. 5 (.05)

In preparing for Evanston an attempt will be made to analyze the "race problem." To some it is a problem of "color caste"; to others, one of ethnic origin. It is variously described as an economic problem, as largely psychological, or as a pattern which is part of God's design. In the main, attention will focus on two areas of group tension; namely, those provided by differences of color and by differences of ethnic characteristics.

It is important for any minister or local community to see that this is a world issue. The early assumptions of "white" supremacy were universal, as have been the later attacks upon that doctrine. The tension is world wide, affecting not only the Negroes of the United States and the Bantus of South Africa, but also the Indians in Malaya, the Chinese in Indonesia, and the European whites in South America. And everywhere "aggression, defensiveness, bitterness, injustice, and tragedy prevail" within the pattern.

Over against this racial and ethnic tension we place the universal Gospel that "God was in Christ reconciling the world unto Himself." The Christian needs to ask for whom this reconciliation was intended, to whom is Christ sent. Before the cross what special privileges can be claimed because of color or ethnic characteristics?

Two crucial questions for the Church are: 1) How can the Gospel be presented so as to affect the deep springs of race prejudice? 2) How should the Christian Church deal with race within its own membership?

THE LAITY—The Christian in His Vocation

For Study:

Introductory Leaflet No. 6 (.
The Christian At His Daily W
(.

"Modern man has been described
the man with no vocation. Often he fe
that he has been 'pitchforked into ex
ence' without knowing why." How
the Christian faith help men in th
daily work?

How many of your church memb
have arrived at a Christian understa
ing of work? Is it true to say "it is
work which gives meaning to life but
which gives meaning to work"? Ma
feel that a job is a job. All that is
quired is earning a livelihood for ones
and one's dependents. Does this attitu
explain why so many find no mean
in the work they do? Must somethi
be asked beyond this, for example, t
work be "creative," or that it be "sat
fying" to him who performs it?

These are a few questions that ne
to be explored by both clergy and la
as they approach this subject. In ad
tion, Evanston will seek to relate
Christian faith to particular occupatio
The aim is not merely to discuss
moral and personal problems of
Christian doctor or farmer, but to e
amine the structure of particular oc
pations, their place in society, and
values they serve.

It is clearly God's will that man m
work. Not all can become ministers
missionaries or serve as "professiona
in the church. Therefore "secular" wo
is followed by most of our church me
bers—not because they have no bet
opportunity but because it is the wo
God wants them to do.

PROGRAM SUGGESTIONS:

1. Preach a series of sermons on t
Evanston theme and the subsidia
topics. This would lead you to ma
a personal study of these issues a
would serve in communicating the
to your congregation. What Eva
ton issue speaks the most releva
word to your local situation?

. Use these topics for a series of Lenten studies.

. Relate these concerns to the programs of your various church groups—men, women, and youth. There is content here for many a meeting.

. Contact the officers of your local ministerial association. A special series of three programs is available designed for use among ministers. In this connection the ministers in your community might sponsor a "Little Evanston."

5. Contact your local or State Council of Churches. See what can be done to bring the Evanston materials into their programs and activities.

The Interrupter's Bible

The Rev. Graham R. Hodge

Ticonderoga, New York

MY eight-year-old daughter leaned over my shoulder and looked at Volume I of the monumental eries now being published by Abingdon-Cokesbury. "Daddy," she asked, "what loes the Interrupter's Bible mean?"

After I had explained her error and vatched her go in peace I thought—perhaps she was right in her childish ignorance and perhaps the greatest living Bible scholars in the world had missed he *correct* title to these magnificent books by a single vowel and a misplaced consonant. For the Bible, correctly interpreted, *always interrupts*. If not, then he interpretation is false.

What a travesty on the Word, that after so many thousands of sermons each Sunday, the most frequently expressed comment is: "I enjoyed it so." If this comment were a mere pleasantry, an inadequate substitute for a better one in a moment when the hearer must say something nice to the preacher, we need not worry. But the fact is, so many people are sincere when they say it.

Any sermon based on the Bible, which properly interprets the Scripture, does nterrupt and break into the routine of ife and thought, giving a feeling of discontinuity between things past and things present.

Two years ago a tremendous earthquake in north India shook the earth for hundreds of miles. One effect was the raising of Mount Everest and its sister peaks approximately 190 feet. Think of it! Strata upon strata of rock, billions of tons and scores of cubic miles of solid earth, granite, and shale broken from the surrounding terrain and lifted to a higher plane! What a cataclysmic wrench. What measureless power!

Yet, nothing compared to the spiritual force necessary to lift a single human soul from his ordinary level to a slightly higher one. But the power is right there in the Bible, ready to be used in this process of mighty interruption.

How many persons have been interrupted and torn from their ordinary, selfish ways by the Bible. Not only preachers, but business people, housewives, doctors, and scientists. Martin Luther was interrupted in his search for salvation by the words "The just shall live by faith." This line not only ended his search for certainty; it broke up his quiet life in the monastery. He was never the same again. Nor was the world.

Lord Shaftesbury was constantly interrupted in his life as Earl, with comfortable income and estate, by his Bible reading. His life in Parliament was a succession of bitter struggles for the poor, for small children in coal mines,

for six-year-old boys sweeping London's chimneys, for street urchins selling chestnuts, for working mothers. And all the while he caused such a stew about such matters the leading clergy of England were comforting their congregations and condemning this trouble maker.

Two hundred years before Shaftesbury's rude interruption of Victorian conscience England's history was broken into by small groups of people who insisted on meeting in homes and reading the Bible. These Puritans and Separatists broke up the even tenor of Tudor and Stuart England. Later, some of them were to stamp their indelible imprint on the world by migrating to the New World.

How many countless thousands turn each day to the Bible for an interruption, not just a pause that refreshes, but the pause that changes. And, as much as encouragement, American readers and hearers of the word need interruption.

Today, with so many subjects coming under the heading "Controversial," with so many church folks worried about so many things there is a tendency for preachers to become expert dispensers of salve, aspirin, and sedative. Surely we need our balm in Gilead, but much preaching is simply the titillation of selfish feelings. But too many sermons are directed at conquering fears, stopping worry, abolishing neuroses, dealing effectively with our inferiority complexes, handling one's repressions, adjusting to circumstances, and sublimating instincts. By and large, these marijuana sermons, habit forming for both speaker and listener, serve mainly to fix the hearer's attention more and more on himself.

More than homiletic nembutal in a life already too comfortable for preacher and congregation alike is needed shock treatment—a break in life—a rude interruption. Listeners need to reel from church muttering: "I'm all mixed up!" instead of "Enjoyed it so!" After a sermon on temperance they should go home and dump the cocktail set in the ash can instead of having a drink before dinner.

Take the question of war. Few spe
ers, sacred and secular, dare descr
the realities of war from the pulpit
rostrum. Modern war is so horrible, w
men running about as flaming torc
which jellied gasoline burns, with wo
en's eyeball fluid oozing down th
cheeks after an A-bomb attack, that
leave details to the popular magazin
We dare not connect these scenes
with the simple statement "Thou sh
not kill." Too many folks in the cong
gation have boys in the service. Ha
words, those in the New Testame
about killing and about loving one's e
emies. Why interrupt that grand feeli
of serving one's country in the arm
forces with harsh words from the Bibl

As for the effect of prolonged selfis
ness on individual lives—too many co
tributors might feel hurt, for alrea
they have felt the grim reality of t
truth "he who saves his life will sur
lose it." Sleepless nights on foam rubb
mattresses; stomach ulcers on the fin
diet in the world; hypertension in t
face of absolutely nothing to worry abou
ungrateful children who have always be
given everything, simply everythin
everything but ideals, that is; coldne
between husband and wife in an o
heated, insulated house; feelings of i
security with a $300 a month annuit
—dare we get specific? Dare we describ
with Bible quotations to match, the me
tal and physical effects of present da
Sin? Perhaps its safe to give them "Nin
ways to avoid worry."

Great as is the twenty-third Psalm
comforting though it may be in the fa
of sorrow—it is no substitute for th
radical interruption of life demanded o
his followers by Jesus Christ, the On
who interrupted the even tenor of huma
life. Whether the break be sudden o
slow, hotly emotional or seemingly cold
Christ demands an interruption betwee
our former selves and our new self, be
tween our own lives and the life of th
world.

Christ's demands resemble the Grea
Divide which splits the watersheds o

he North American continent into east nd west. Sometimes the line follows a azor sharp granite break which would plit a single raindrop. Other times the livide lies on a lofty plain with no ridge n sight—but the divide is always there —and water falling on one side goes to he Pacific and on the other into the Atlantic. The water does not go where t wishes but where the Divide commands.

So does the Bible divide; so do the commands of Christ. Rightly preached and interpreted, the Bible always interrupts. It interrupts the preacher's life and thought first. If he is sufficiently broken up inside you will see people emerge from his church with glazed eyes, different people from those who entered sixty minutes before. Their values and ideals will have been interrupted and lifted—by the Interrupter's Bible, that is.

Toward a More Mature Ministry

Portions of the Inaugural Address of President Frederick W. Whittaker

Bangor Theological Seminary
Bangor, Maine

IN the Gospel according to St. Matthew it is recorded that, "Jesus, walking by the Sea of Galilee, saw wo brethren, Simon called Peter, and Andrew his brother, casting a net into he sea; for they were fishers. And he aith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." From this humble beginning on he shores of an ancient sea there has grown the world-wide Christian enterprise of which we are a part today. The churches in which we worship, the schools in which we teach, the professions in which we work, the homes in which we live, have all been influenced—directly or indirectly—by what one of our great historians has called "the impulse from Jesus." For more than nineteen hundred years men have continued to hear the call of the Master and have become his disciples. It is this fact which makes possible the sacred occasion we celebrate tonight. We have not gathered here to honor an individual human being. At the very least we are met together to bring tribute to an institution which for 139 years has been educating leaders for the on-going Christian movement. All of us who have been associated in any way with Bangor Theological Seminary are immensely proud of its long record of service to the Kingdom of God. But it is my earnest desire that what is said here now shall rise above praise for person or institution into the realm of what Jesus called "good works" for the glory of our "Father which is in heaven." To that end I speak to you concerning my conception of the role to be played by the Seminary as one instrument of the divine purpose. The theme of this address, "Toward a More Mature Ministry," requires development in three different phases, although all of them are interrelated. The three phases may be symbolized by the simple interrogations, "Why?", "Who?", and "How?"

The first question to be asked is, "Why is there need for a more mature ministry?" The answer to this inquiry calls for a definition of the term "mature," and this will be given in due time. Meanwhile, my concern is to show the apparent failure of the leadership of the modern church to inspire a faith in the laity sufficient for their salvation. It is true, as Kenneth Scott Latourette has pointed out, that Christianity is more widely

spread, more deeply rooted, among more diverse peoples than ever before in its history. It is also true that church membership and church attendance in the United States is at a record height. And still the civilized world totters on the brink of chaos, in spite of all that Christianity can do. On the international scene, where the Christian doctrine of the brotherhood of all men has the potential power to insure peace, the nations stand poised for a third world war in half a century. In our national life, this land which was founded by men of strong faith now is encompassed by fear and distrust, by lust for wealth and power. As a people we spend many times more money for gambling and alcoholic beverages than we do for education and philanthropy. In our personal lives the signs of spiritual and moral decay are all too manifest. The family is the basic unit of the Christian life, but the percentage of divorce is at an all-time high and continues to advance. And what of individual souls, who by the grace of communion with God in Christ should find contentment in their daily work and comfort in their times of trouble? Statistics tell us that our mental hospitals cannot possibly admit all their prospective patients, and there is abundant evidence that as a whole we are a highly nervous people.

The Layman's Point of View

Some of you will say that I paint too dark a picture and others will suggest that the Christian ministry is not wholly to blame for the plight of modern man. These are valid criticisms, but I do insist that the human situation is not nearly as hopeful as it might be under more effective leadership by those in high clerical office. . . .

Only recently two lay friends have urged upon me the importance of evaluating the effectiveness of seminary training in terms of service rendered by the ministers it produces. These two friends represent a widely-held opinion that the Christian Church has not yet activated its potential power for good in the wor and in view of the actual condition our civilization in the so-called Christi era, there seems to be ample evidence answer the question, "Why is there ne for a more mature ministry?"

The Mature Ministry

The next consideration involves a de nition of the term "mature." In th connection permit me to quote from "Prospectus for Bangor Theologic Seminary" which I presented earlier t day to the Board of Trustees. . . .

The first specific aim is "to produ ministers adequately trained in all fiel of knowledge related to their total tas including practical as well as academ disciplines. (For example, the minist should be acquainted with modern soc ology, psychology, and business pra tice.)" The second aim is "to train mi isters who will preserve whatever valu there are in denominational doctrine a polity, but who will be leaders in t ecumenical movement toward a unite Christian fellowship." And the third sp cific aim of the Seminary, as I envisio it, is "to train ministers who will b active in the life of the community a a whole while not neglecting the ap pointed work of the Church. (For ex ample, the minister should participat in educational, civic, and public servic activities.)"

Theological Presuppositions

This definition of a "mature" minis try involves certain theological presup positions which deserve expression. . . The mature minister is one who believe in a God who is both transcendent an imminent, a God who is both the Crea tor and Sustainer of the universe. Thi God partially reveals Himself in THI world through the natural order of phys ical being, through the spiritual an moral factors which distinguish men fro other creatures, and reveals Himsel especially through the life and teach ings of Jesus Christ; however, for th full revelation of God, men must awa

the eternal life yet to come for all who accept the Gospel proclaimed by Christ. The mature minister is one who believes that Jesus Christ is the Son of God, but who believes also that men are the sons of God and that they differ from Christ in degree but not in kind. He believes that the apparent sinfulness of man is a relative phenomenon; that man, the creature of a good God, is himself basically good; and that man has the power, through the free will granted by the Creator, to progressively diminish the control of evil over his individual and corporate life as he responds more and more to the gracious influence of God's continuing and manifold revelation. There is need for a more mature ministry so that this kind of a Gospel may be preached to a waiting world.

The second major question to be discussed is this: "Who will provide this more mature ministry?" It will be most adequately offered, I believe, by men who, from personal experience, can explain the meaning of birth and death, of suffering and sorrow. It will be given in fullest measure by men who, from first-hand knowledge, can teach the significance of the moral law with regard to marriage, labor-management problems, political issues, and the social evils of drinking, gambling, and war. It will be provided by men who have lived for a while among the people to whom they must preach the Word of God. Candidates for the ministry who move from home to college to seminary to parish are less likely to be adequately prepared for their chosen profession than those who have dwelt for a time in the world where the laymen live.

Today's Church needs ministers who have mingled with the crowds of the market-place, who have felt the give and take of the business world, who have lived long enough to marry, to become fathers, to know disappointment, to experience the pangs of suffering and sorrow. The man who has sold life insurance will know how to sell the Christian Gospel. The man who has managed his own business will be more efficient at managing God's business in the Church. The man who has served in political office will recognize the proper relationship between Church and State as two correlative instruments of the divine purpose. The man who has studied human laws will know how to apply more wisely the laws of God. The man who has taught the facts of human history will be better able to explain the controlling and guiding power of the Creator in this dramatic narrative. The man who has seen his loved ones suffer and die will speak with authority about the Christian faith and hope. . . .

I know whereof I speak, for I spent ten years in the employment of a railroad company before deciding to study for the Christian ministry. Moreover, during the past three years I have been presenting this challenge from the pulpits of many New England churches, with encouraging results. But the most convincing proof of my proposition is to be found in the history and the present status of Bangor Theological Seminary. . . .

Our Unique Mission

Among our recent graduates there are some outstanding illustrations of the unique mission of Bangor in making it possible for older men to prepare for the ministry. . . .

Thus I present to you my answer to the question, "Who will provide this more mature ministry?" The position presented here is subject to criticism by those who believe that the principal supply of candidates for the ministry must continue to be young men just out of high school and college. There is no doubt that this source should be thoroughly cultivated, and Bangor Theological Seminary will always welcome qualified candidates among the younger men, especially those who have met their military obligations to the nation. It is my thesis, however, that there is a huge reservoir of potential ministers among mature men, and it is my intent that

Bangor shall continue to provide an "open door" for them. . . .

The "Bangor Plan"

There remains to be answered this third major question: "How shall a more mature ministry be trained?" My reply is colored by the fact that I believe the so-called "Bangor plan" to be an adequate and proper instrument for the educating of such a ministry. . . .

To state the case more simply, under the "Bangor plan," qualified candidates for the Christian ministry may earn the A.B. and B.D. degrees in seven years, the normal time required under the standard plan of theological education. The standard plan calls for four years of general studies plus three years of theological work. The Bangor plan divides the four years of general studies by interposing the three-year theological curriculum between the sophomore and junior years. We at Bangor recognize the value of the standard four-plus three program of theological education, but we believe that our unusual two-plus three-plus two program is providing a valid and necessary medium for the training of the mature men we have traditionally served. There are at least three reasons why this is so.

First, there is a psychological reason for the appeal which our program has for older men. Many of them are willing to begin their college studies in a seminary where other older men are enrolled, whereas they would hesitate to enter a regular college as freshmen. They feel, too, that they are closer to their chosen profession as members of a seminary family. . . .

A second, and very practical reason, for the appeal of our program: Tuition and other costs are extremely low, and apartments for married students are available at a nominal rental. Moreover, the strategic location of the Seminary in the heart of rural Maine affords ample opportunity for competent men to serve as student pastors; this service, which is carefully supervised by our Director of Student Field Work, is welcomed by th fifty churches now receiving their mi istry and, in turn, the students are grat ful not only for the experience itself b also for the chance to earn a portion their expenses. . . .

In the third place, I dare to sugge in this learned company, that there a pedagogical reasons why our program desirable. It is quite possible that ou students receive more benefit from the liberal arts and theological studies unde our two-plus three-plus two schedule tha do other students under the standar four-plus three plan commonly in us Graduates of our five-year combinatio course certainly have the advantage i their last two years of college of know ing exactly which studies to pursue, an their three years of training in theolog is a distinct asset to them. Moreover students trained in our two-year pre theological course, which is planned fo a specific vocation and in accordance wit the recommendation of the America Association of Theological Schools, ar at least as well prepared for theologica studies as many graduates of four-yea college courses who have not concen trated their attention and interest upo the recommended pretheological libera arts subjects. Bangor Theological Sem inary offers an integrated course of gen eral and theological studies to men wh are committed throughout a seven-yea period of preparation to the high calling of ministering in the name of Christ. It has proven through the years, by the witness of its alumni in large and smal parishes throughout New England and beyond, that it is capable of training both older men and younger men for a mature Christian ministry. . . .

Throughout the preparation of this address—and its delivery—I have been conscious of a Presence telling me that what we have done and what we plan to do at Bangor Theological Seminary is something that ought to be done. It is the Presence of the One who spoke to the Galilean fishermen long ago and called them to a diviner task. This same Jesus

the Christ who inspired the early disciples to build the Church is today summoning us to strengthen that Church as the instrument of God's Kingship in the world. We strengthen that Church as we train in this Seminary, and others, a mature Christian ministry,—a ministry, as Jesus has taught us, of healing to the sick, of comfort to those who mourn, of peace-making, of mercy, of righteousness, and of the preaching of the gospel of the kingdom even in the face of persecution. This is something that ought to be done—and can be done!—not for the glory of this institution or any human individual—but for the sake of Him who is our Master and who has said to us, "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Amen.

Some Open Secrets of a Happy Pastorate

The Rev. Charles Stanley Jones

Burlington, Vermont

ONE of the little (?) ones is something I am without right now—exactly what I feel like using to write with or dictate into.

And another one is that I have been able to take my vacations when and as I like, and for the past five years that has meant about a month in Florida and some more time in July or August or September somewhere else. I said "when and as I like." Of course ministers of Christ dislike to take vacations when they are most needed by folks who are almost as close to them as near kin. I intended to come for a month with my daughter here in St. Petersburg last January, but a doctor told me that someone for whom I was glad to "stand by" could not possibly live a month. When former Ambassador Warren R. Austin was stricken ten days before Easter, I thought probably I'd miss Florida's welcome sunshine this year, but you see the good man improved rapidly and I hope to see him again every Sunday in church for years to come.

I have been indeed happy in the pastorate of the old First Church in Burlington for nearly twenty-two years. Unaccountably and undeservedly happy! I must be honest and say just that, though my wife will scold a little.

And now I have come upon more than a "little" secret of a happy pastorate—my wife, the best of all the gifts coming from Colgate. Vera Patterson was not a co-ed but the daughter of a Baptist minister whose farm was on the outskirts of the little hamlet of Hamilton, New York. We got acquainted when she went with me to play the organ for a Sunday afternoon school-house meeting the Hamilton Baptist Church sponsored at a convenient driving distance from town. Vera is not the kind to mention such things, but I am certain I could never have had the three happy pastorates we have enjoyed together had it not been for her. I know that is indeed an "open secret" to most of the people in all our parishes.

But this matter of "open secrets of a happy pastorate" has been running for cover, so to speak, ever since I told Dr. Atkins I'd write something on the subject after Easter. I am sure of one major reason, and that I'll put in the words on the walls of the halls of all four Alcoholics Anonymous groups we have in Burlington,—"but for the grace of God."

Ever since the days spent at a house-party of the Oxford Group in England before I was called to Burlington, I have kept going largely by the truth expressed by St. Paul in II Cor. 4:1 (according to a modern translation), "Seeing I have my ministry because of God's mercy to

me, I never lose heart." It has ever since seemed to me that the apostle put his finger on the source of his courage, his faith and his (what word shall I use?) "Christian love" when he wrote those words. I never go into my pulpit without making this affirmation,—"seeing I have my ministry because of God's mercy to me, I never lost heart." A wire recorder catches my sermons and I am ashamed to say how often it is that the words of Paul which follow close upon the above-mentioned affirmation strike me with staggering blows when I listen to what I said: "we are knocked down but we are not knocked out!" (Phillips' translation.) But my preaching has been a source of happiness because so often God seems to convey to many who acknowledge help the Word which is far beyond my comprehension to say nothing of my expression of it.

There is something elusive yet fascinating about preaching, according to my experience. I have sometimes felt that I started before I had anything to say and never caught up with myself. I preached my first sermon my first year in college, 1913, when I was 18 years old. That was before I had decided to go into the ministry. During the early years of my ministry, I don't remember that I had any less sense of trying to do something quite beyond my powers than I have today. Yet "I never lose heart." I love to keep on trying. I have a feeling that some day I shall find something I've never yet found in the realm of preaching. Perhaps a significant secret of a happy pastorate is that I have always been (to my wife's discomfiture) unhappy about my preaching.

Well, another of "the open secrets of a happy pastorate" is something which is the opposite from "open" in detail for anybody to see: the confessional. Nowadays I have almost no time to do any calling where I take the initiative. I welcomed in behalf of the old First Church over a hundred new members Maundy Thursday and I never asked one of them to join our church. The Evangelistic Committee working with my good sta brought them in for classes or called a invited them to transfer their letters. few signed applications found in t pews. Most of my pastoral work is wi the sick in the hospitals or their hom and in my study where I listen som times for four or five hours in a da Occasionally I have the experience of se ing new spiritual life come to birth. am a witness, an onlooker, given the ve precious confidence of some struggli soul. "Happy" isn't an adequate word t describe such experiences!

It would be very ungrateful of me n to mention gifts which have brought t Mrs. Jones and myself great happiness a trip to Europe financed by a friend, ou first vacation in Florida for which w were given a thousand dollars and tol to go and have a good time, our automo bile which we are now driving, and man very personal tokens and favors. Thi past year a great Estey pipe organ wa installed; a plaque was placed on th choir rail honoring me. I was thunder struck when the word came to me, but o course it has added to my happiness t receive an honorary doctorate from th University of Vermont last year. It i immodest to speak of these matters, bu I have been invited to tell secrets, you know!

Really, the secret of a happy pastorate lies with the church. "The church makes the minister" someone has said. It is through the Church that God's grace is mediated. A classmate in college came to see me not long ago and inquired how I had planned to stay in such a fine church so long. Of course I never planned it! I didn't ask for the First Church in Burlington in the beginning. Nobody in the church ever heard me preach until after I had been called. Dr. Atkins opened the way for me. I have always stood in awe of the pulpit which he occupied. I have always looked upon my pastorate as a gift, a trust, a stewardship. I have never been disappointed in my church because it has always exceeded my expectations and rewarded me far beyond my deserts.